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[Contents-अपरोक्षानुभूति, आत्मबोध, तत्त्वोपदेश, ब्रह्मज्ञानावलीमाला वाक्यवृत्ति, सदाचारानुसंधान, स्वात्मनिरूपण, अद्वैतानुभूति, दशश्लोकी प्रबोधसुधाकर, प्रश्नोत्तररत्नमालिका, ब्रह्मानुचिंतन, मोहमुद्गर, योगतारावली शतश्लोकी, स्वात्मप्रकाशिका, सर्ववेदान्तसिद्धांतसारसंग्रह, विवेकचूडामणि उपदेशसाहस्री, वेदान्तस्तोत्राणि, भक्तिस्तोत्राणि, सनत्सुजातीयभाष्य, विष्णुसहस्रनामभाष्य]

अष्टेकर कंपनी, पुणे शहर

॥ कठोपनिषद् ॥

ॐ सह नाववतु ॥ सह नौ भुनक्तु ॥ सह वीर्यं करवावहै ॥ तेजस्वि नावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

First Chapter.

ॐ उशन् ह वै वाजश्रवसः सर्ववेदसं ददौ ॥
तस्य ह नचिकेता नाम पुत्र आस ॥ १ ॥

So the story goes. Vajashravasa, the son of Vajashravas, desiring (heavenly reward) gave away all his wealth He had a son, by name Nachiketas. 1.

ह वै (Indeclinables, used to call to remembrance some past events or history), वाजश्रवस. son of Vajashrava, उशन् desirous (of heavenly rewards), सर्ववेदसं all (his) possessions ददौ gave away. तस्य his ह (so the story goes) नचिकेता नाम Nachiketas by name पुत्रः son आस was.

तं ह कुमारं सन्तं दक्षिणासु नीयमानासु श्रद्धाऽऽविवेश ॥
सोऽमन्यत ॥ २ ॥

Him, though young, faith possessed as the gifts were being distributed, he thought: 2

कुमारं young boy सन्तं being तं him, दक्षिणासु the final gifts (were being distributed) श्रद्धा faith आविवेश entered. he अमन्यत thought.

पीतोदका जग्धतृणा दुग्धदोहा निरिन्द्रियाः ।
अनन्दा नाम ते लोकास्तान्स गच्छति ता ददत् ॥ ३ ॥

These are cows that have drunk water for the last time, eaten grass for the last time, have yielded their last milk and are devoid of vigour Joyless verily are those worlds that he attains who gives these 3

पीतोदका which have finished drinking water, जग्धतृणा which have finished eating grass, दुग्धदोहा which have given their milk निरिन्द्रिया which are unable to calve any more, ता them (i e, the cows of the aforesaid nature) ददत् one who gives, स he अनदा joyless नाम verily ते those लोका worlds, तान् to them गच्छति goes

स होवाच पितर तत कस्मै मां दास्यसीति ।

द्वितीय तृतीयं त होवाच मृत्यवे त्वा ददामीति ॥ ४ ॥

He said unto his sire, 'Father, to whom wilt thou give me'? He said this a second and a third time To him he said 'Unto Death' 'do I give thee' 4

स he ह पितर unto (his) father उवाच said तत=तात Father ! कस्मै to whom (of the priests) मा me दास्यसि wilt thou give इति thus, द्वितीय a second time तृतीय for the third time (पिता the father) तं to him, ह (so the story goes) उवाच said त्वा thee मृत्यवे unto Death ददामि I give इति thus

बहूनामेमि प्रथमो बहूनामेमि मध्यम. ।

किं स्विद्यमस्य कर्तव्य यन्मयाद्य करिष्यति ॥ ५ ॥

Nachiketas thought Among many I go the first, among many I go midmost, then what is there for Death to do which he will now do through me' 5

बहूना among many (sons and disciples) प्रथम of first rank एमि I go बहूना among many मध्यम midmost एमि I go किंस्वित् what यमस्य of Yama or Death कर्तव्यं work यत् which मया through me अद्य to-day करिष्यति will accomplish

अनुपश्य यथा पूर्वे प्रतिपश्य तथाऽपरे ।
सस्यमिव मर्त्यः पच्यते सस्यमिवाजायते पुन ॥ ६ ॥

Call to mind how our ancestors behaved and mark also how others now behave, like corn, decays the mortal and like corn he is born again 6

पूर्वे those who came before यथा how (वृत्ता behaved) अनुपश्य remember तथा so also अपरे others प्रतिपश्य observe मर्त्य the mortal सस्य corn इव like पच्यते ripens (and falls) सस्य corn इव like पुन again आजायते is born

वैश्वानरः प्रविशत्यतिथिर्ब्राह्मणो गृहान् ।
तस्यैतां शान्ति कुर्वन्ति हर वैवस्वतोदकम् ॥ ७ ॥

Like fire, a *Brahmana* guest enters houses, men give this peace-offering to quiet him *Vaivasvata* Fetch water (So said the attendants of Yama to their master) 7

ब्राह्मणः Brahmana अतिथि guest सन् being, वैश्वानर fire (इव like) गृहान् the houses प्रविशति enters into तस्य his (the guest's) एता this शान्ति peace-offering कुर्वन्ति do वैवस्वत O son of Vivasvan (the sun), हर bring उदकं water

आशाप्रतीक्षे संगत सूनृता चेष्टापूर्ते पुत्रपशूंश्च सर्वान् ।
एतद्वृंक्ते पुरुषस्याल्पमेधसो यस्यानश्नन्वसति ब्राह्मणो गृहे ॥८॥

Hope and expectation, company with good people, true and pleasant discourse, sacrifices, acts of philanthrophy children and cattle, all these are destroyed of the foolish man, in whose house a *Brahamana* guest stays without eating 8

ब्राह्मण Brahmana अनश्नन् without eating यस्य whose गृहे in house वसति stays, (तस्य his) अल्पमेधस foolish पुरुषस्य of a man आशाप्रतीक्षे hopes and expectations, संगत the merit obtained from the association with good people, सूनृतां the merit obtained from speaking good and pleasing words to others, इष्टापूर्ते merits gained from the performance of sacrifices and philanthropic works पुत्रपशून् children and cattle—सर्वान् all, एतत this वृंक्ते destroys.

तिस्रो रात्रीर्यदवात्सीर्गृहे मेऽनश्नन्ब्रह्मन्नतिथिर्नमस्यः ।
नमस्तेऽस्तु ब्रह्मन्स्वस्ति मेऽस्तु तस्मात्प्रति त्रीन्वरान्वृणीष्व ॥९॥

[Death, returning from a three days absence, found Nachiketas had not received hospitality, so, he said]

As you have lived here, Oh Brāhmana, a venerable guest in my house for three nights without eating, be my prostration to you, Oh Brāhman, may good befall me Therefore, ask three boons, in return. 9

ब्रह्मन् O Brahman (त्वं you) अतिथि a guest नमस्य worshipful यत् as मे my गृहे in house तिस्रः three रात्री nights अनश्नन् without eating अवात्सी dwelt तस्मात् therefore in return ब्रह्मन् O Brahman ते to thee नमः obeisance अस्तु let there be ! मे to me स्वस्ति welfare अस्तु let there be प्रति in return त्रीन् three वरान् boons वृणीष्व choose

शान्तसंकल्पः सुमना यथा स्याद्वीतमन्युर्गौतमो माभिमृत्यो ।
त्वत्प्रसृष्टं माभिवदेत्प्रतीत एतत्त्रयाणां प्रथमं वरं वृणे ॥ १० ॥

(Nachiketas said) That Gautama may be freed from anxiety, be calm in mind, void of wrath against me, that he may recognise and welcome me sent back by you—is, Oh Death, the first of the three boons I ask 10

मृत्यो O Death, गौतम Gautama (i. e , Nachiketas' father) शान्तसंकल्प free from anxiety, सुमना of good mind मा अभि towards me वीतमन्यु void of wrath यथा स्यात् may be प्रतीत having recognised त्वत्प्रसृष्टं sent back by thee मा me अभिवदेत् may welcome एतत् this त्रयाणा of the three प्रथम the first वरं the boon वृणे I choose.

यथा पुरस्ताद्भविता प्रतीत औद्दालकिरारुणिर्मत्प्रसृष्टः ।
सुखं रात्रीः शयिता वीतमन्युस्त्वां ददृशिवान्मृत्युमुखात्प्रमुक्तम्॥ ११ ॥

(Death replied) Sent back by me 'Auddālaki,' the son of 'Aruna' will recognise you, as before, will sleep during

nights in peace and when he sees you released from the jaws of Death, will lose his wrath 11

आरुणि the son of Aruna, औद्दालकि Auddalaki पुरस्तात् even before (त्वयि towards thee) यथा as मत्प्रसृष्ट = प्रसृष्ट sent back by me (तथैव so) भविता shall become प्रतीत one who has recognised स he त्वा thee मृत्युमुखात् from the jaws of death प्रमुक्तं released ददृशिवान् having seen वीतमन्यु free from anger रात्रीः the nights सुखं peacefully शयिता will sleep

स्वर्गे लोके न भयं किंचनास्ति न तत्र त्वं न जरया बिभेति ।
उभे तीर्त्वाशनायापिपासे शोकातिगो मोदते स्वर्गलोके ॥ १२ ॥

(Nachiketas said) In heaven there is no fear. You are not there, nor (there) one fears old age Having crossed both hunger and thirst, and gone beyond sorrow, one in heaven rejoices 12.

स्वर्गे in the heaven लोके world किंचन whatever भयं fear न अस्ति does not exist तत्र there त्वं you न not च and जरया by old age बिभेति (one) is afraid उभे both अशनायापिपासे hunger and thirst तीर्त्वा having crossed, शोकातिग gone beyond sorrow स्वर्गलोके in the Heaven-world मोदते rejoices

स त्वमग्निं स्वर्ग्यमध्येषि मृत्यो प्रब्रूहि त्वं श्रद्दधानाय मह्यम् ।
स्वर्गलोका अमृतत्वं भजन्त एतद्द्वितीयेन वृणे वरेण ॥ १३ ॥

Oh Death ! thou knowest the fire which leads to heaven, explain to me, who am faithful, that (fire) by which those, who desire heaven, attain immortality I choose this (knowledge) by my second boon 13.

मृत्यो O Death, स that त्वं thou स्वर्ग्यं that leads to heaven अग्निं fire (the sacrifice) अध्येषि knowest, तं that श्रद्दधानाय full of faith मह्यं to me प्रब्रूहि tell (instruct) स्वर्गलोकाः those who aim at the attainment of heaven' अमृतत्वं the immortality (of the

Devas) भजन्ते attain एतत् this द्वितीयेन by the second वरेण boon वृणे I choose

प्र ते ब्रवीमि तदु मे निबोध स्वर्ग्यमग्निं नचिकेत प्रजानन् ।
अनन्तलोकाप्तिमथो प्रतिष्ठां विद्धि त्वमेतं निहितं गुहायाम् ॥१४॥

(Death said) That I tell thee, know it from me, Oh Nachiketas , I know the fire leading to heaven , know the fire which is the attainment of the endless world and the support thereof,—that which is set down in the secret place of the heart 14

(अहं I) स्वर्ग्यं that leads to heaven अग्निं the fire प्रजानन् knowing ते to thee प्रब्रवीमि I tell, तत् that उ verily मे from me निबोध learn नचिकेत O Nachiketas, त्वं thou एतं this अनंतलोकाप्तिं as a means to the attainment of the endless world, अथो and प्रतिष्ठां the support गुहायां in the cavity (*i e* , in the heart of the learned (निहितं dwelling) विद्धि know

लोकादिमग्निं तमुवाच तस्मै या इष्टका यावतीर्वा यथा वा ।
स चापि तत्प्रत्यवदद्यथोक्तमथास्य मृत्युः पुनरेवाह तुष्टः ॥१५॥

Death told him the fire, the source of the worlds, what bricks, how many and how. Also Nachiketas repeated it as explained Then Death, being pleased, said to him again 15

(यम Yama) तस्मै to him लोकादि the source of the world तं that अग्निं fire उवाच told या what kind यावती how many वा or इष्टका bricks यथा how (the sacrificial fire is to be lit) वा or स he (Nichiketas) च and अपि also तत् that (what Yama told) यथोक्तं as told प्रत्यवदत् repeated अथ then मृत्यु Death अस्य=अस्मै to him तुष्ट (सन्) being pleased पुन again एव even आह said

तमब्रवीत्प्रीयमाणो महात्मा वरं तवेहाद्य ददामि भूयः ।
तवैव नाम्ना भवितायमग्निः सृंकां चेमामनेकरूपां गृहाण ॥१६॥

Delighted, the high-souled Death said to him—"I give thee here, to day this further boon, by thy name alone, shall this fire be known and take, thou, this garland also of various hues 16

महात्मा the high-souled (Death) प्रीयमाण delighted तं him (Nachiketas) अब्रवीत् said इह here, एव even अद्य to-day तव to thee भूय again वरं boon ददामि I give अयं this अग्नि fire (sacrifice) तव thy एव verily नाम्ना by name भविता shall be इमां this अनेकरूपां of various hues सृङ्कां garland गृहाण take

त्रिणाचिकेतस्त्रिभिरेत्य सन्धिं त्रिकर्मकृत्तरति जन्ममृत्यू।
ब्रह्मजज्ञं देवमीड्यं विदित्वा निचाय्येमां शान्तिमत्यन्तमेति ॥१७॥

Having kindled the three-fold Nachiketas, being united with the three, doing the three-fold Karma, one crosses birth and death, knowing the adorable, the bright, the omniscient fire born of Brahman, and realising him, attains peace for ever 17.

त्रिभि with the three संधि union एत्य having attained त्रिणाचिकेत one who has kindled the three-fold Nachiketa fire त्रिकर्मकृत् one who has done his three duties जन्ममृत्यू birth and death तरति crosses. ईड्यं worshipful ब्रह्मजज्ञं born of Brahman and omniscient देव resplendent विदित्वा knowing निचाय्य realising इमां this अत्यंतं for ever शान्ति peace एति attains

त्रिणाचिकेतस्त्रयमेतद्विदित्वा य एवं विद्वांश्चिनुते नाचिकेतम्।
स मृत्युपाशान्पुरतः प्रणोद्य शोकातिगो मोदते स्वर्गलोके ॥१८॥

He who performs the three-fold Nachiketas sacrifice knowing these three, who builds the Nachiketa fire with this knowledge, casts off Death's bonds in advance, passes beyond grief and rejoices in heaven. 18

य He त्रिणाचिकेत who has thrice performed the Nachiketa sacrifice, विद्वान् the knower एतत् these त्रय three विदित्वा knowing नाचिकेत the Nachiketa fire (sacrifice) चिनुते performs स he पुरत in advance मृत्युपाशान् the bonds of death प्रणोद्य destroying शोकातिग transcending grief स्वर्गलोके in the heaven-world मोदते rejoices

एष तेऽग्निर्नचिकेत स्वर्ग्यो यमवृणीथा द्वितीयेन वरेण।
एतमग्नि तवैव प्रवक्ष्यन्ति जनासस्तृतीय वर नचिकेतो वृणीष्व॥१९

This is thy fire, Oh, Nachiketas, which leads to heaven and which thou didst choose by the second boon, people will call this fire thine alone, Oh Nachiketas, choose the third boon 19

नचिकेत O Nachiketas, ते thy एष this स्वर्ग्य which leads to heaven अग्नि the fire य which द्वितीयेन by the second वरेण boon अवृणीथा chose, जनास people एत this अग्नि fire (sacrifice) तव एव thy alone प्रवक्ष्यन्ति will call नचिकेत O Nachiketas, तृतीय the third वरं boon वृणीष्व choose

येयं प्रेते विचिकित्सा मनुष्येऽस्तीत्येके नायमस्तीति चैके।
एतद्विद्यामनुशिष्टस्त्वयाऽहं वराणामेष वरस्तृतीयः॥२०॥

(Nachiketas said)— This well known doubt as to what becomes of a man after death,—some say he is and some say he is not,—this I shall know being taught by thee This boon is the third of the boons. 20

मनुष्ये man प्रेते being dead या what इय this विचिकित्सा doubt (अस्ति is) एके some अस्ति exists इति thus, एके some च again न not अय this अस्ति exists इति thus (वदन्ति say) त्वया by thee अनुशिष्ट being taught एतत् this विद्याम् I shall know वराणां of the boons एष this तृतीय the third वर boon

देवैरत्रापि विचिकित्सितं पुरा न हि सुविज्ञेयमणुरेष धर्मः ।
अन्यं वरं नचिकेतो वृणीष्व मा मोपरोत्सीरति मा सृजैनम् ॥२१॥

About this, even the gods of yore had doubt For, it is not easy to know—subtle is this matter Oh, Nachiketas, ask for some other boon Press not this on me, give this up for me. 21

देवै by the devas अपि even अत्र on this point पुरा before विचिकित्सितं doubted हि because (इदं it) न not सुविज्ञेयं easy to understand एष this धर्मः subject अणुः subtle नाचिकेत O Nachiketas, अन्य other वरं boon वृणीष्व choose मा me मा do not उपरोत्सीः entreat, मा me एनं this अतिसृज give up

देवैरत्रापि विचिकित्सितं किल त्वं च मृत्यो यन्न सुविज्ञेयमात्थ ।
वक्ता चास्य त्वादृगन्यो न लभ्यो नान्यो वरस्तुल्य एतस्य कश्चित् ॥२२

Indeed thou sayest, Oh, Death, that even the gods had doubts about this and that this is not easy to know None other like thee, who could tell of this, can be obtained, no other boon can at all be equal of this 22

अत्र on this subject किल indeed देवै the gods पुरा formerly विचिकित्सितं doubted यत् which त्वं thou च also मृत्यो O Death, न not सुज्ञेयं easy to understand आत्थ sayest अस्य of this subject वक्ता teacher च and त्वादृक् like thee अन्य another न not लभ्य to be obtained (अत therefore) एतस्य of this तुल्य equal अन्य other कश्चित् any वर boon न not (अस्ति is)

शतायुषः पुत्रपौत्रान्वृणीष्व बहून्पशून्हस्तिहिरण्यमश्वान् ।
भूमेर्महदायतनं वृणीष्व स्वयं च जीव शरदो यावदिच्छसि॥२३॥

(Death said)—Ask for centenarian sons and grand sons, many cattle, elephants, gold and horses Ask for wide extent of earth and live yourself, as many autumns as you like. 23

शतायुष of hundred year's duration of life पुत्रपौत्रान् sons and grandsons वृणीष्व choose बहून् many पशून् cattle हस्तिहिरण्य elephants and gold अश्वान् horses भूमे on earth महत् vast आयतनं territory वृणीष्व choose च and also स्वयं yourself यावत् as long शरद् years (जीवितुं to live) इच्छसि desire (तावत् as) जिव live

एतत्तुल्यं यदि मन्यसे वर वृणीष्व वित्तं चिरजीविकां च ।
महाभूमौ नचिकेतस्त्वमेधि कामानां त्वां कामभाज करोमि ॥२४॥

If you think some boon equal to this demand, demand wealh and longevity. Be king of the wide earth, O Nachiketas, I shall make you enjoy all your desires 24

यदि if वर boon एतत् तुल्यं equal to this मन्यसे you think वित्त wealth च and चिरजीविका long life वृणीष्व ask नचिकेत O Nachiketas महाभूमौ on the wide earth त्व you एधि be अहं I त्वा you कामाना of (all) desires कामभाज enjoyer करोमि will make

ये ये कामा दुर्लभा मर्त्यलोके सर्वान्कामाश्छन्दतः प्रार्थयस्व ।
इमा रामा सरथा सतूर्या नहीदृशा लभनीया मनुष्यै ।
आभिर्मत्प्रत्ताभि परिचारयस्व नचिकेतो मरण मानुप्राक्षीः ॥२५॥

Whatever desires are difficult to get in the land of mortals, ask, as thou likest, for all such These nymphs with their chariots and lutes–such ones are not obtainable by mortals, by these, by me given, be waited on O Nachiketas, do not ask about death 25

ये ये which which (whatever) कामा desires मर्त्यलोके in the mortal world दुर्लभा difficult to get (तान् those) सर्वान् all छन्दत according to your desire प्रार्थयस्व ask for इमा these सरथा with chariots सतूर्या with musical instruments रामा fair damsels ईदृशा such (damsels) मनुष्यै by men न हि not indeed लभनीया obtainable मत्प्रत्ताभि given by me आभि by these परिचारयस्व be waited on, नचिकेत O Nachiketas मरणं (about) मा do not अनुप्राक्षी ask.

श्वोभावा मर्त्यस्य यदन्तकैतत्सर्वेन्द्रियाणां जरयन्ति तेजः ।
अपि सर्वं जीवितमल्पमेव तवैव वाहास्तव नृत्यगीते ॥२६॥

(Nachiketas said)— Ephemeral these, O Death, these wear out that which is man's— the vigour of all the senses Even the longest life is, indeed, short Thine alone be the chariots, thine the dance and song 26

अंतक O Death (त्वदुक्ता भोगाः the enjoyments enumerated by thee) श्वोभावा ephemeral (lit uncertain in existence even tomorrow) मर्त्यस्य of the mortal सर्वेन्द्रियाणां of all the senses यत् what तेजः vigour एतत् this जरयन्ति wear out अपि also सर्वं all जीवित life अल्प short एव verily तव thy वाहाः chariots नृत्यगीते dance and song, तव एव thine alone

न वित्तेन तर्पणीयो मनुष्यो लप्स्यामहे वित्तमद्राक्ष्म चेत्त्वा ।
जीविष्यामो यावदीशिष्यसि त्वं वरस्तु मे वरणीयः स एव ॥२७॥

Man is not satisfied with (any amount of) wealth Should we take wealth after beholding you? Even life we shall have only as long as thou rulest over it Hence, that alone is the boon to be chosen by me 27

मनुष्य man वित्तेन with wealth न not तर्पणीय satisfied (वयं) चेत् if त्वा thee अद्राक्ष्म have seen, वित्त wealth लप्स्यामहे should get (तथा एव so also) यावत् so long त्वं thou ईशिष्यसि rulest जीविष्याम (we) shall live, तु but सः that वरः boon एव alone मे my वरणीय is to be chosen

अजीर्यताममृतानामुपेत्य जीर्यन्मर्त्यः क्वधःस्थः प्रजानन् ।
अभिध्यायन्वर्णरतिप्रमोदानतिदीर्घे जीविते को रमेत ॥२८॥

What decaying mortal living in the world below and possessed of knowledge, having come near the undecaying and the immortal, will exult in long life understanding the pleasures of beauty and delight? 28.

अजीर्यतां the undecaying अमृतानां the immortal ones उपेत्य having reached, प्रजानन् knowing, क्वधःस्थ existing on the earth down below जीर्यन् decaying कः who मर्त्यः the mortal वर्णरतिप्रमोदान् pleasures of beauty and delight, अभिध्यायन् having scrutinized अतिदीर्घे very long जीविते in living रमेत exult

यस्मिन्निदं विचिकित्सन्ति मृत्यो यत्सांपराये महति ब्रूहि नस्तत्।
योऽयं वरो गूढमनुप्रविष्टो नान्यं तस्मान्नचिकेता वृणीते ॥२९॥

Oh Death, tell us that in which men have this doubt, and that which is in the great passing, no other boon does Nachiketas choose, than this which enters into the secret 29

मृत्यो Oh Death, यस्मिन् in which महति supreme सांपराये in the passing on यत् what इदं this विचिकित्सन्ति (they) doubt, नः to us तत् that ब्रूहि tell यः that अयं this गूढ mystery अनुप्रविष्ट has entered वर boon तस्मात् than that अन्यं other नचिकेता Nachiketas न वृणीते does not choose

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Second Chapter

अन्यच्छ्रेयोऽन्यदुतैव प्रेयस्ते उभे नानार्थे पुरुषं सिनीतः।
तयोः श्रेय आददानस्य साधुर्भवति हीयतेऽर्थाद्य उ प्रेयो वृणीते ॥१॥

(Death said)— One thing is beneficial, while another is pleasanter. These two, serving different ends, bind man, happiness comes to him, who, of these, chooses the good, whoso chooses the pleasant has to lose the goal 1

अन्यत् different श्रेय the good (beneficial) उत and अन्यत् different एव indeed प्रेय pleasanter ते they उभे both नानार्थे of different aims पुरुषं man सिनीतः bind. तयो of these two श्रेय the good आददानस्य of him who accepts साधु good भवति becomes, उ and (स he) अर्थात् from the goal हीयते is made to loose यः who प्रेय the pleasanter वृणीते chooses

श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ संपरीत्य विविनक्ति धीरः ।
श्रेयो हि धीरोऽभिप्रेयसो वृणीते प्रेयो मंदो योगक्षेमाद्वृणीते ॥२॥

Both the better and the pleasanter approach the man, the wise man examines both and discriminates Indeed, the wise man prefers the better to the pleasanter, the fool chooses the pleasanter through avarice and attachment. 2

श्रेय the better च and प्रेय the pleasanter च and मनुष्य man एत approach धीर the wise तौ those two संपरीत्य examining from all sides (*lit* going all round) विविनक्ति discriminates हि yea, धीर the wise प्रेयस to the pleasanter श्रेय the better अभि-वृणीते prefers मंद· the fool योगक्षेमात् (योग the acquirement of the desired things, and क्षेम the preservation of the obtained) through avarice and attachment प्रेय the pleasanter वृणीते chooses

स त्वं प्रियान्प्रियरूपांश्च कामानभिध्यायन्नचिकेतोऽत्यस्राक्षी ।
नैतां सृकां वित्तमयीमवाप्तो यस्या मज्जन्ति बहवो मनुष्याः ॥३॥

Oh Nachiketas, thou hast renounced desires, that are pleasant and appear pleasant, after thinking over them Thou hast not taken this garland of wealth, in which many mortals sink 3.

नचिकेत Oh Nachiketas! स त्व thou प्रियान् pleasant प्रियरूपान् pleasant in appearance च and कामान् desires अभिध्यायन् having pondered अत्यस्राक्षी renounced वित्तमयीं of wealth एतां this सृंकां the garland न अवाप्त· has not obtained, बहव many मनुष्या men यस्या in which मज्जन्ति sink.

दूरमेते विपरीते विषूची अविद्या या च विद्येति ज्ञाता ।
विद्याभीप्सिनं नचिकेतसं मन्ये न त्वा कामा बहवोऽलोलुपन्त ॥४॥

These two are wide apart, opposite, and leading to different ways, known as ignorance and knowledge I regard Nachiketas as desirous of knowledge, numerous desires, could not shake thee 4

अविद्या ignorance या what च and विद्या knowledge इति thus ज्ञाता is known एते these दूर wide, greatly विपरीते opposite विषूची leading to different ends नचिकेतस Nachiketas विद्याभीप्सिनं desirous of knowledge मन्ये I consider बहव many कामा desires त्वा thee न अलोलुपन्त did not shake

अविद्यायामंतरे वर्तमानाः स्वयं धीराः पण्डितंमन्यमानाः ।
दन्द्रम्यमाणाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः ॥५॥

Living in the midst of ignorance, self-wise, regarding themselves learned, the deluded ones go round and round staggering to and fro like blind men led by one who is himself blind. 5.

अविद्याया in ignorance अंतरे in the midst वर्तमाना existing स्वयं themselves धीरा wise पण्डितंमन्यमाना fancying themselves as learned scholars, दन्द्रम्यमाणा staggering to and fro मूढा fools परियन्ति go round and round यथा as अन्धेन by a blind man एव verily नीयमानाः led अन्धा blind men

न सांपरायः प्रतिभाति बालं प्रमाद्यन्तं वित्तमोहेन मूढम् ।
अयं लोको नास्ति पर इति मानी पुनः पुनर्वशमापद्यते मे ॥६॥

The passing on appears not to him who is childish, who blunders, who is deluded by the delusion of wealth, thinking "this is the world none other," he gets into my power again and again 6

सांपराय the passing on from death onwards बालं to the child वित्तमोहेन by the delusion of wealth मूढ befooled, deluded प्रमाद्यन्त him who blunders न प्रतिभाति appears not अयं this लोक the world (अस्ति is) पर other न अस्ति does not exist इति thus मानी he who thinks पुन पुन again and again मे my (i e. Death's) वशं control आपद्यते falls into

श्रवणायापि बहुभिर्यो न लभ्यः शृण्वन्तोऽपि बहवो यं न विद्युः।
आश्चर्यो वक्ता कुशलोऽस्य लब्धाऽऽश्चर्यो ज्ञाता कुशलानुशिष्टः ॥७॥

He who is not obtainable by many even for hearing, whom, many, though hearing, know not, the expounder of him is a wonder, and clever the obtainer of him, a wonder, the knower of him instructed by the able 7

य who (the Atman) बहुभि by many श्रवणाय for hearing अपि even, न लभ्य is not obtainable बहव many शृण्वन्त those who hear अपि even य whom न विद्यु cannot know अस्य its वक्ता the teacher आश्चर्य wonderful, अस्य its लब्धा the obtainer (the pupil) कुशल clever, कुशलानुशिष्ट taught by able preceptor ज्ञाता the knower आश्चर्य wonderful

न नरेणावरेण प्रोक्त एष सुविज्ञेयो बहुधा चिन्त्यमान ।
अनन्यप्रोक्ते गतिरत्र नास्त्यणीयान् ह्यतर्क्यमणुप्रमाणात् ॥ ८ ॥

This ātman cannot easily be known, if taught by an inferior person, being variously considered Unless taught by another, there is no knowing of it, for He is inconceivably more subtle than what is of subtle measure 8

एष this (Atman) अवरेण inferior नरेण by a man प्रोक्त told (instructed) न सुविज्ञेय not easily comprehended (भवति becomes (यस्मात् अनेकै because by many एष this) बहुधा variously चिन्त्यमान thought of (भवति becomes,) अनन्यप्रोक्ते unless taught by another अत्र to it गति way न अस्ति there is not हि because (एष this) अणुप्रमाणात् than the subtlest अतर्क्य inconceivably अणीयान् subtler

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ।
यां त्वमापः सत्यधृतिर्बतासि त्वादृङ्नो भूयान्नचिकेतः प्रष्टा ॥९॥

This idea cannot be reached by mere reasoning. This idea, Oh dearest, leads to good understanding only if taught by another, thou hast reached it; Oh, thou art fixed in truth. May we find, Oh, Nachiketas, a questioner like thee 9.

प्रेष्ठ O Dearest, त्वा thou यां which (knowledge) आप. hast got एषा this मति thought about the Atman तर्केण by agrumentation न आपनेया not attainable अन्येन by other प्रोक्ता told सुज्ञानाय comprehension एव indeed (भवति becomes) नचिकेतः O Nachiketas सत्यधृति steadfast in truth असि (thou) art बत indeed नः ours त्वादृक् like thee प्रष्टा questioner भूयात् may there be

जानाम्यहं शेवधिरित्यनित्य न ह्यध्रुवैः प्राप्यते हि ध्रुवं तत् ।
ततो मया नाचिकेतश्चितोऽग्निरनित्यैर्द्रव्यैः प्राप्तवानस्मि नित्यम् ॥१०॥

(Nachiketas said)—I know that what is considered as easure is unconstant; for, that which is constant is never reached by things which are not constant Therefore, has Nachiketa fire been propitiated by me with perishable things, and (thus) I have obtained the eternal 10

शेवधिः treasure अनित्यं transient इति that अहं I जानामि know, हि for ध्रुवं eternal अध्रुवैः by the non-eternal न not हि verily प्राप्यते is attained, ततः therefore मया by me अनित्यैः transient द्रव्यैः by objects नाचिकेत Nachiketa अग्नि Fire चित has been built up नित्यं the eternal प्राप्तवान् अस्मि I have obtained

कामस्याप्तिं जगतः प्रतिष्ठां क्रतोरानंत्यमभयस्य पारम् ॥
स्तोमं महदुरुगायं प्रतिष्ठां दृष्ट्वा धृत्या धीरो नचिकेतोऽत्यस्राक्षीः॥११॥

(Death said)—The obtainment of all the desires, stay of the universe, the endless fruit of sacrifices, the other shore of fearlessness, the praiseworthy, the great and boundless goal, all these hast thou beheld, and being intelligent, Oh Nachiketas, hast boldly rejected all else. 11

नचिकेत O Nachiketas ! कामस्य of desires आप्तिं the obtainment जगत of the universe प्रतिष्ठा the stay, क्रतो of the rites आनंत्यं the eternal fruit, अभयस्य of the freedom from fear पारं the shore, स्तोम the adorable महत् the great, उरुगायं of wide extent प्रतिष्ठा goal दृष्ट्वा having seen (त्वं thou) धीर (being) intelligent धृत्या with firm resolve (तत् that) अत्यस्राक्षीः hast rejected

तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम्॥
अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति॥१२॥

Contemplating the shining God through Yogic study of the Self, who is hard to see, lodged in the inmost recess, located in intelligence, dwelling in the body, the ancient one, the intelligent man renounces joy and grief. 12

दुर्दर्शं very difficult to be seen, गूढं subtle (hidden), अनुप्रविष्टं entered into गुहाहितं seated in the heart (or in intelligence) गह्वरेष्ठं residing within the body, पुराणं ancient तं that देवं effulgent being अध्यात्मयोगाधिगमेन through Yoga study of the self मत्वा contemplating धीरः the wise हर्षशोकौ joy and sorrow, जहाति abandons

एतच्छ्रुत्वा संपरिगृह्य मर्त्यः प्रवृह्य धर्म्यमणुमेतमाप्य ।
स मोदते मोदनीयं हि लब्ध्वा विवृतं सद्म नाचिकेतसं मन्ये॥१३॥

Having heard and well-grasped this, the mortal, tearing off the qualified *Atman* and comprehending him as the subtle *Atman*, rejoices having obtained what causes joy I regard as wide open (for the *Atman*) a dwelling in Nachiketas 13

मर्त्यः the mortal एतत् this (Atman) श्रुत्वा having heard, धर्म्यं अणुं the subtle qualified प्रवृह्य tearing off संपरिगृह्य having comprehended well सः he एतं this (Atman) आप्य having obtained मोदनीयं delighting हि and ... लब्ध्वा obtaining मोदते rejoices नाचिकेतसं in the form of Nachiketas सद्म the house विवृतं open मन्ये I think.

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अन्यत्र धर्मादन्यत्राधर्मादन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥१४॥

What thou seest other than right and other that unright, other than what is done here and what is not, other than the past and the future, speak that 14

धर्मात् from right अन्यत्र different अधर्मात् from Adharma अन्यत्र different, अस्मात् from here कृताकृतात् from what is done and what is not done अन्यत्र different, भूतात् from the past च and भव्यात् the future अन्यत्र different तत् that यत् which पश्यसि thou beholdest, तत् that वद speak

सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण ब्रवीम्योमित्येतत् ॥१५॥

The word which all the Vedas proclaim, which all acts of austerities speak of, and wishing for which men lead the life of a Brahmacharin, that word I tell thee briefly—It is this—Om 15

सर्वे all वेदाः the Vedas यत् which पदं the goal आमनन्ति proclaim, सर्वाणि all तपांसि austerities च and यत् which वदन्ति speak of यत् which इच्छन्तः desiring ब्रह्मचर्यं the life of Brahmacharin चरन्ति lead तत् that पदं word ते to thee संग्रहेण briefly ब्रवीमि I tell—ॐ Om इति एतत् it is

एतद्ध्येवाक्षरं ब्रह्म एतद्ध्येवाक्षरं परम् ।
एतद्ध्येवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥१६॥

This syllable is, indeed, Brahman, this syllable is, indeed the highest, knowing this syllable, whatever one desires is his 16

एतत् this अक्षरं syllable एव हि indeed ब्रह्म Brahman एतत् this अक्षरं syllable एव हि परं the highest एतत् एव हि this indeed अक्षरं syllable, ज्ञात्वा knowing यः who यत् whatever इच्छति desires तस्य his तत् that

एतदालंबनं श्रेष्ठमेतदालम्बनं परम्।
एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते॥१७॥

This prop is the best This prop is the highest Knowing this prop, one obtains greatness in the world of Brahman 18

एतत् this आलम्बन support श्रेष्ठ the best एतत् आलम्बनं this support परं the supreme, ज्ञात्वा knowing ब्रह्मलोके in the world of Brahman महीयते becomes great

न जायते म्रियते वा विपश्चिन्नायं कुतश्चिन्न बभूव कश्चित्।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥१८॥

The intelligent Atman is not born, nor does he die, he did not come from anywhere nor did he become anything, unborn, constant, eternal, everlasting, ancient,—he is not slain if the body is slain 18

विपश्चित् the knowing soul न जायते is not born म्रियते वा or dies, अयं this कुतश्चित् from anything न बभूव did not become कश्चित् anything अयं this अज unborn, नित्य, constant शाश्वत eternal पुराण the ancient हन्यमाने being destroyed शरीरे the body न हन्यते is not destroyed

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम्।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते॥ १९ ॥

The slayer who thinks of slaying this and the slain who thinks this slain, both these do not understand This slays not, nor is slain 19.

हन्ता the killer चेत् if हन्तुं to kill मन्यते thinks, हत the killed चेत् if हतं killed मन्यते considers तौ those उभौ both न विजानीत do not know अयं this न हन्ति kills not न हन्यते nor is killed

अणोरणीयान्महतो महीयानात्मास्य जंतोर्निहितो गुहायाम्।
तमक्रतुः पश्यति वीतशोको धातुप्रसादान्महिमानमात्मनः॥२०॥

Subtler than the subtle, greater than the great, in the heart of each living being, the Atman is set One, free from desire, through tranquility of the senses, sees the glory of the Atman and becomes freed from sorrow 20

अणो than the smallest atom अणीयान् smaller महत than the biggest महीयान् bigger आत्मा the Atman अस्य this जतो of the creature गुहायां in the heart निहित (अस्ति) is dwelling अक्रतु the desireless वीतशोक free from grief धातुप्रसादात् through the tranquility of the senses and the mind आत्मन of the Atman त that महिमानं glory पश्यति realises

Note —धातु प्रसादात् is another reading It should be translated 'through the grace of the Creator'

आसीनो दूर व्रजति शयानो याति सर्वत ।
कस्त मदामदं देव मदन्यो ज्ञातुमर्हति ॥२१॥

Sitting, he goes far, lying, he goes everywhere Who else but me deserves to know the God, who is both joyful and joyless ? 21

(अयं आत्मा this Atman) आसीन sitting दूरं far व्रजति travels शयान lying down सर्वत everywhere याति goes मदामदं (मद+अमद) joyful and joyless, देव the effulgent one मदन्य besides myself क who ज्ञातुं to know अर्हति is capable.

अशरीरं शरीरेष्वनवस्थेष्ववस्थितम् ।
महान्त विभुमात्मानं मत्वा धीरो न शोचति ॥२२॥

The intelligent man knowing the Atman, bodiless among bodies, seated firmly among the unstable, great and all-pervading, does not grieve 22

शरीरेषु in bodies अशरीर bodiless अनवस्थेषु among the unstable अवस्थितं stable महान्त the supreme विभु all prevading आत्मानं the Atman मत्वा knowing धीर the wise man न शोचति does not grieve

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥२३॥

This Atman is not to be obtained by the study of the Vedas, nor by intelligence, nor by much hearing, but the Atman can be obtained, only by him whom he chooses To him, this Atman reveals its true nature

अयं this आत्मा Atman प्रवचनेन by the study of the Vedas न लभ्यः (भवति) cannot be obtained, न मेधया nor by intellect, न बहुना nor much श्रुतेन by hearing, एष this (Atman) यं whom एव alone वृणुते chooses तेन by him लभ्यः is obtained; तस्य him एष this आत्मा Atman स्वां its own तनूं form विवृणुते reveals

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात् ॥२४॥

None who has not turned away from bad conduct, whose senses are not under control, whose mind is not concentrated, or whose mind is not peaceful, can obtain this *atman* by knowledge 24

दुश्चरितात् from bad conduct अविरतः the unrefrained न neither, न अशान्तः nor the unrestrained from the sense activities, न असमाहितः nor the unconcentrated न वा अशान्तमानसः nor one with unpacified mind प्रज्ञानेन by knowledge अपि even एनम् this Atman आप्नुयात् can obtain

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥२५॥

Of whom, the Brahmana and the Kshatriya classes are the boiled rice, and Death but pickles,—who really knows where that Atman is? 25

यस्य whose ब्रह्म the Brahmana च and क्षत्र the Kshatriya च also उभे both ओदनः boiled rice food भवतः become मृत्युः Death यस्य whose उपसेचनं condiment, सः He यत्र where (अस्ति is) (तत् that) इत्था thus कः who वेद knows.

Third Chapter

ऋत पिबन्तौ सुकृतस्य लोके गुहा प्रविष्टौ परमे परार्धे।
छायातपौ ब्रह्मविदो वदन्ति पञ्चाग्नयो ये च त्रिणाचिकेताः॥१॥

There are the two, who enjoy the fruits of their good deeds, being lodged in the cavity of the heart, the supreme seat these, the knowers of Brahman call shadow and light, as also those who maintain five fires and have thrice propitiated the Nachiketa fire 1

लोके in this world (in this body) सुकृतस्य of good deeds ऋत the result (*lit* the truth) पिबन्तौ enjoying, परमे in the light परार्धे supreme गुहा in intelligence प्रविष्टौ the two who have entered ब्रह्मविद् the knowers of Brahman (तौ them both) छायातपौ (इव) like light and shade वदन्ति say ये who च likewise पञ्चाग्नय the house-holders who maintain the five kinds of sacred fire त्रिणाचिकेता those who have performed the Nachiketa sacrifice three times

यः सेतुरीजानानामक्षर ब्रह्म यत्परम्।
अभयं तितीर्षतां पारं नाचिकेत शकेमहि॥२॥

May we be able to know the Nachikata fire which is the bridge of those who perform sacrifices and also the highest immortal Brahman the fearless farther shore for those, who wish to cross (the ocean of Samsara) 2

ईजानानां for those who perform sacrifices य which सेतु bridge (त that) नाचिकेत the Nachiketic sacrifice शकेमहि (we) may be capable of performing. (अपि च and also) तितीर्षतां for those who want to be emancipated (from the bondages of life) अभयं free from fear पारं the farther shore यत् which अक्षरं the imperishable परं the supreme ब्रह्म Brahman (*lit* the greatest) (तदपि ज्ञातु शकेमहि we may be able to know That also)

आत्मानं रथिनं विद्धि शरीरं रथमेव तु ।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥३॥

Know the Atman as the lord of the chariot, the body as the chariot, know intelligence as the driver, and the mind as the reins 3

आत्मानं the soul रथिनं the master of the chariot who sits within it विद्धि know शरीरं the body तु again रथं the chariot एव verily, बुद्धिं the intellect तु again सारथिं the charioteer विद्धि know मनः the mind च and प्रग्रहं the reins.

इन्द्रियाणि हयानाहुर्विषयांस्तेषु गोचरान् ।
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥४॥

यस्त्वविज्ञानवान्भवत्ययुक्तेन मनसा सदा ।
तस्येन्द्रियाण्यवश्यानि दुष्टाश्वा इव सारथेः ॥५॥

But of him who is not possessed of understanding, and whose mind is always uncontrolled, the senses are not controllable as vicious horses of a driver 5

यः who तु again सदा always अयुक्तेन unrestrained मनसा with mind अविज्ञानवान् devoid of right understanding भवति is सारथेः of a charioteer दुष्टाश्वाः wicked horses इव like तस्य his इन्द्रियाणि senses अवश्यानि uncontrollable भवन्ति become

यस्तु विज्ञानवान्भवति युक्तेन मनसा सदा ।
तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः ॥६॥

But of him who knows and has a mind always controlled, the senses are always controllable as the good horses of the driver 6

य who तु but सदा always युक्तेन restrained मनसा with mind, विज्ञानवान् having right understanding भवति is, सारथे of the charioteer सदश्वा good horses इव like तस्य his इन्द्रियाणि the senses वश्यानि controllable भवन्ति are

यस्त्वविज्ञानवान्भवत्यमनस्कः सदाऽशुचिः ।
न स तत्पदमाप्नोति संसारं चाधिगच्छति ॥७॥

But he, whose intellect has no understanding and whose mind is not under control and who is always impure, does not reach that goal and falls into Samsara 7

य who तु but अविज्ञानवान् without the right understanding अमनस्क thoughtless, of uncontrolled mind सदा always अशुचि impure भवति is, स he तत् that पदं goal (state) न आप्नोति never attains, संसार the rounds of birth and death च and अधिगच्छति gets into

यस्तु विज्ञानवान्भवति समनस्कः सदा शुचिः ।
स तु तत्पदमाप्नोति यस्माद्भूयो न जायते ॥८॥

But he, who knows, who has his mind under control and who is always pure, reaches that goal from which he is not born again 8

य who तु but विज्ञानवान् having right understanding समनस्क having the mind under control सदा always शुचि pure भवति is, स he तु verily तत् that पदं goal आप्नोति obtains यस्मात् from where भूय again न जायते one is not born

विज्ञानसारथिर्यस्तु मनःप्रग्रहवान्नर ।
सोऽध्वन पारमाप्नोति तद्विष्णो परमं पदम् ॥९॥

But the man who has a discriminating intellect as the driver and a controlled mind for the reins, reaches the end of the journey i e, that highest place of Vishnu 9

य who नर the man विज्ञानसारथि has intelligence as his charioteer, मन प्रग्रहवान् has the mind as the well controlled reins, स he अध्वन of the journey पारं the end, विष्णो of Vishnu तद् that परमं the supreme पदं place आप्नोति attains

इंद्रियेभ्य परा ह्यर्था अर्थेभ्यश्च परं मन ।
मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्पर ॥१०॥

Higher than the senses, are the objects of the senses, higher than the objects is the mind, higher than the mind is the intellect, and higher than the intellect is the great Atman 10

इंद्रियेभ्य than the senses अर्था the objects परा superior, अर्थेभ्य than the objects च and मन the mind परं superior, मनस than the mind तु again बुद्धि the intellect परा superior, बुद्धे than the intellect महान् the Great आत्मा Atman पर superior

महतः परमव्यक्तमव्यक्तात्पुरुष पर ।
पुरुषान्न पर किंचित्सा काष्ठा सा परा गति ॥११॥

Higher than the great Atman is Avyaktam (the unmanifest) Higher than the Avyaktam is the Purusha, there is nothing beyond the Purusha That is the end, that is the final goal 11

महत than the Mahat अव्यक्त the Unmanifest परं superior, अव्यक्तात् than the Unmanifested पुरुष the Purusha पर superior पुरुषात् than the Purusha पर superior न किंचित् nothing (अस्ति is), सा that (Purusha) काष्ठा the end सा that परा the supreme गति goal

एष सर्वेषु भूतेषु गूढोऽत्मा न प्रकाशते ।

दृश्यते त्वग्र्यया बुद्धया सूक्ष्मया सूक्ष्मदर्शिभि ॥१२॥

The Atman, concealed in all living beings, does not shine, but is seen by subtle seers with keen subtle intelligence 12

सर्वेषु all भूतेषु in beings गूढ hidden एष this आत्मा Atman न प्रकाशते does not shine (reveal), तु but सूक्ष्मदर्शिभि by the subtle seers अग्र्यया sharp सूक्ष्मया subtle बुद्धया intellect दृश्यते is seen.

यच्छेद्वाङ्मनसी प्राज्ञस्तद्यच्छेज्ज्ञान आत्मनि ।

ज्ञानमात्मनि महति नियच्छेत्तद्यच्छेच्छान्त आत्मनि ॥१३॥

The intelligent man should suppress his speech into the mind, sink that into intelligence and intelligence into the great Atman, and that into the peaceful Atman 13

प्राज्ञ the wise वाक् speech मनसी in the mind यच्छेत् should merge तत् that mind ज्ञाने आत्मनि in intelligence (lit in the knowledge self) यच्छेत् should merge, ज्ञान the intelligence महति आत्मनि in the Great Self नियच्छेत् submerge, तत् that (Great Self) शान्ते आत्मनि in the Peaceful Self यच्छेत् merge

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥१४॥

Arise, awake, obtain your boons and understand them The sharp edge of a razor is impassable,—that path, the intelligent say, is hard to go by 14

उत्तिष्ठत arise जाग्रत awake! वरान् the boons प्राप्य having obtained निबोधत know, realise निशिता sharp क्षुरस्य of a razor धारा edge, दुरत्यया difficult to cross, दुर्गं hard to tread तत् that पथ path (इति so) कवय the wise वदन्ति say

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात्प्रमुच्यते ॥१५॥

Which is soundless, touchless, formless, undecaying, also tasteless, eternal and scentless, beginningless, endless, higher than the Mahat, and constant,—knowing that man escapes from the mouth of Death 15.

यत् which अशब्दं without sound, अस्पर्शं without touch, अरूपं without form, अव्ययं undecaying तथा so also अरसं without taste, नित्यं eternal, अगन्धवत् without smell अनाद्यनन्तं without beginning or end, महतः the Mahat परं superior ध्रुवं immutable तं that (Atman) निचाय्य having realised मृत्युमुखात् from the jaws of death प्रमुच्यते is released

नाचिकेतमुपाख्यानं मृत्युप्रोक्तं सनातनम् ।
उक्त्वा श्रुत्वा च मेधावी ब्रह्मलोके महीयते ॥१६॥

By telling and hearing the old Nachiketa's story told by Death, the intelligent man attains glory in the world of Brahman 16

मेधावी the intelligent man मृत्युप्रोक्तं told by Death सनातनं the ancient नाचिकेतं concerning Nachiketas, उपाख्यानं the story उक्त्वा having related च and श्रुत्वा having heard ब्रह्मलोके in the world of Brahman महीयते is glorified

य इमं परमं गुह्यं श्रावयेद्ब्रह्मसंसदि ।
प्रयतः श्राद्धकाले वा तदानन्त्याय कल्पते तदानन्त्याय कल्पतइति॥१७

Whoever, with devotion, causes to be recited before an assembly of Brahmans or at the time of Sraddha of the ancestors, this highest secret, that makes for immortality,—secures immortality 17.

यः who प्रयतः with great devotion परमं supremely गुह्यं mysterious इमं this (story) ब्रह्मसंसदि in the assembly of the Brahmans श्राद्धकाले at the time of the Shradha ceremony, तत् that आनन्त्याय for immortality कल्पते makes for

Fourth Chapter

परांचि खानि व्यतृणत्स्वयभूस्तस्मात्पराङ्पश्यति नांतरात्मन् ।
कश्चिद्धीर प्रत्यगात्मानमैक्षदावृत्तचक्षुरमृतत्वमिच्छन् ॥१॥

The Self existent created the senses out-going, therefore, one sees outside and not the Atman within. Some intelligent man, desirous of immortality, with his senses turned inside (from their object), sees the Atman within. 1

स्वयंभू the Self existent (God) खानि the senses (lit. openings) पराचि going outwards व्यतृणत् created with defects, तस्मात् therefore पराङ् outward पश्यति sees न अंतरात्मन् not the internal self कश्चित् some धीर wise man अमृतत्वं immortality इच्छन् desiring आवृत्तचक्षु with his senses turned inside प्रत्यगात्मानं the inner self ऐक्षत् saw (sees)

पराचः कामाननुयन्ति बालास्ते मृत्योर्यन्ति विततस्य पाशम् ।
अथ धीरा अमृतत्वं विदित्वा ध्रुवमध्रुवेष्विह न प्रार्थयन्ते ॥२॥

The ignorant pursue external pleasures, they get into the meshes of widespread death but the intelligent, knowing sure immortality, do not seek the uncertain things here 2

बाला children पराच external कामान् pleasures, अनुयान्ति pursue ते they विततस्य wide spread मृत्यो of death पाशं snare यन्ति fall into अथ but इह in this world धीरा the wise अध्रुवेषु the non-etenrals ध्रुवं the eternal अमृतत्व immortality विदित्वा having known न प्रार्थयन्ते do not desire

येन रूपं रसं गंध शब्दान्स्पर्शांश्च मैथुनान् ।
एतेनैव विजानाति किमत्र परिशिष्यते । एतद्वै तत् ॥ ३ ॥

It is by that bywhich alone one knows form, taste, smell, sounds, touch and the pleasures of the sexes What remains here unknown to that? This verily is that 3

येन एतेन by what रूपं form (light), रसं taste, गंधं smell, शब्दान् sounds, मैथुनान् sexual pleasures स्पर्शान् contacts च and विजानाति knows, अत्र in this किं what else परिशिष्यते remains एतत् this वै verily तत् that (Atman)

स्वप्नान्तं जागरितान्तं चोभौ येनानुपश्यति ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ ४ ॥

By which one perceives both what is in the midst of dreams and what is in the midst of waking, knowing that to be the great and the all-pervading Atman,—the intelligent man does not grieve 4

स्वप्नान्तं the objects of dream, जागरितान्त the objects of the waking state च and उभौ both येन by which अनुपश्यति sees (स that) महान्त great विभु the all-pervading आत्मान the Atman मत्वा having realised धीर the wise man न शोचति grieves not

य इमं मध्वदं वेद आत्मानं जीवमन्तिकात् ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥ ५ ॥

He who knows this atman, honey eater, the living soul near at hand, lord of what was and what may be, does not seek to hide himself after that This verily is that 5

य who इमं this मध्वदं the enjoyer of honey जीव the sustainer of life आत्मान the Atman भूतभव्यस्य of the past and the future ईशान the Lord अन्तिकात् very near वेद knows (स he) ततः therefore न विजुगुप्सते does not fear.

यः पूर्वं तपसो जातमद्भ्यः पूर्वमजायत ।
गुहां प्रविश्य तिष्ठन्तं यो भूतेभिर्व्यपश्यत । एतद्वै तत् ॥ ६ ॥

Who sees him seated within the five elements,—him who was born of Tapas of old, who was born before the waters, and who having entered the cavity of the heart, is therein seated This verily is that 6

य who पूर्वं in the beginning तपस of knowledge (penance) जात born अद्भ्य to waters पूर्वं prior अजायत was born, गुहां in the heart प्रविश्य having entered भूतेभि with the elements तिष्ठन्तं dwelling (तं him) य who व्यपश्यत realises (lit sees well,) (स ब्रह्म एव पश्यति he sees verily Brahman)

या प्राणेन संभवत्यदितिर्देवतामयी ।
गुहां प्रविश्य तिष्ठन्ती या भूतेभिर्व्यजायत । एतद्वै तत् ॥ ७ ॥

She who is born along with prana manifested as divinity the eater, stands entered into the heart, who was born with the elements This verily is that 7

या who देवतामयी full of divinity अदिति Aditi (lit one who eats) प्राणेन in the form of Prana सभवति manifests, या who भूतेभि with the elements व्यजायत was created गुहां the heart प्रविश्य having entered तिष्ठन्तीं existing (तां य पश्यति स ब्रह्म एव पश्यति he who sees her, sees Brahman indeed)

अरण्योर्निहितो जातवेदा गर्भ इव सुभृतो गर्भिणीभि ।
दिवे दिव ईड्यो जागृवाद्भिर्हविष्मद्भिर्मनुष्येभिरग्नि । एतद्वै तत् ॥८॥

The all knowing fire lodged in the aranis, as the fœtus is well-borne by pregnant women, fit to be worshipped every day by watchful men with oblations This verily is that. 8.

गर्भिणीभि by the pregnant women सुभृत well preserved गर्भ fœtus इव like, अरण्यो in the two fire sticks निहितः lodged जातवेदा Omniscient अग्नि the god of fire, जागृवाद्भि by the awake मनुष्येभि by men हविष्माद्भि by those who offer oblations to the sacrificial fire दिवे दिवे day after day, ईड्य worshipful (भवति becomes)

यतश्चोदेति सूर्योऽस्तं यत्र च गच्छति ।
तं देवाः सर्वेऽर्पितास्तदु नात्येति कश्चन । एतद्वै तत् ॥ ९ ॥

Whence also the sun rises and where he sets, on that, all the Devas depend None certainly passes beyond that This verily is that 9

सूर्यः the sun यतः whence उदेति rises यत्र to which अस्तं गच्छति sets च and सर्वे all देवाः gods तं to that अर्पिताः are fixed तत् that न कश्चन none उ verily अत्येति transcends.

यदेवेह तदमुत्र यदमुत्र तदन्विह ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १० ॥

What indeed, is here is there, what is there, that is here again; from Death to Death he goes, who here sees, as if different. 10

यत् what एव indeed इह here तत् that अमुत्र there यत् what अमुत्र there तत् that अनु accordingly इह here, सः he मृत्योः after death मृत्युं death आप्नोति meets यः who इह here नाना इव as if different पश्यति sees

मनसैवेदमाप्तव्यं नेह नानास्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

By the mind alone is this be obtained,-"there is no difference here at all" He goes from death to death who sees as if there is difference here 11

मनसा by the mind एव alone इदं this आप्तव्यं to be obtained (realised) इह here किंचन whatever नाना difference, variousness न अस्ति does not exist, यः who इह here नाना इव as different पश्यति sees, सः he मृत्योः from death मृत्युं to death गच्छति goes

अङ्गुष्ठमात्र पुरुषो मध्य आत्मनि तिष्ठति ।
ईशानो भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥ १२ ॥

The Purusha of the size of a thumb, resides in the middle of one's self, Lord of the past and the future, one does not then shrink from Him This verily is That 12.

अङ्गुष्ठमात्र of the size of a thumb पुरुष the Purusha (person मध्ये आत्मनि within the body तिष्ठति dwells, (स he) भूतभव्यस्य of the past and the future ईशान lord तत thenceforward न विजुगुप्सते fears not

अङ्गुष्ठमात्र पुरुषो ज्योतिरिवाधूमक ।
ईशानो भूतभव्यस्य स एवाद्य स उ श्व । एतद्वै तत् ॥ १३ ॥

The Purusha who is of the size of the thumb is like a flame devoid of smoke and Lord of the past and the future. He alone is now and He is to morrow too This verily is That 13

अंगुष्ठमात्र of the size of a thumb पुरुष the Purusha अधूमक smokeless ज्योति light इव like भूतभव्यस्य of the past and the uture ईशान lord स he एव alone अद्य to-day स he उ also श्व to morrow (वर्तिष्यते will continue to exist)

यथोदक दुर्गे वृष्टं पर्वतेषु विधावति ।
एव धर्मान्पृथक् पश्यंस्तानेवानुविधावति ॥ १४ ॥

As water rained on an impassable height is dispersed over hills, so one who sees the objects as different, runs to waste after them only 14

यथा as दुर्गे on the high peak वृष्ट rained उदकं water पर्वतेषु to the hill sides विधावति runs in various ways, एवं so, धर्मान् the attributes पृथक् different पश्यन् one who sees तान् them एव verily, अनुविधावति runs after

यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति ।
एवं मुनेर्विजानत आत्मा भवति गौतम ॥ १५ ॥

As pure water poured into pure becomes the same only, so the atman of the thinker who knows thus, becomes, Oh Gautama 15.

गौतम O Gautama (Nachiketas) यथा as शुद्ध pure उदकं water शुद्धे (उदके) into pure water सिक्तं poured तादृक् एव the same भवति becomes, विजानतः who knows (the unity) मुनेः of the sage आत्मा self एवं thus भवति becomes

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Fifth Chapter

पुरमेकादशद्वारमजस्यावक्रचेतसः ।
अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते । एतद्वै तत् ॥ १ ॥

The city of the unborn, whose knowledge is permanent, has eleven gates, thinking on him, one does not grieve, and being freed, becomes free. This verily is that 1

अजस्य of the unborn, अवक्रचेतसः of undimmed intelligence (lit. of eternally existent intelligence) (आत्मनः of the Atman) एकादशद्वारं with eleven gates पुरं city (अस्ति is) (तं Him) अनुष्ठाय having meditated upon, नरः man न शोचति grieves not च and also विमुक्तः liberated (from the bonds of ignorance), विमुच्यते becomes free (from birth and death)

हंसः शुचिषद्वसुरन्तरिक्षसद्धोता वेदिषदतिथिर्दुरोणसत् ।
नृषद्वरसदृतसद्व्योमसदब्जा गोजा ऋतजा अद्रिजा ऋतं बृहत् ॥२॥

As the sun, he dwells in heaven, as pervader, in interspace, as fire, in the altar; as guest, in a house, he dwells in man, dwells in betters, dwells in truth and dwells in thesky He is all that is born in water, all that is born of earth, all that is born of sacrifices and all that is born of mountain, the True and the Great 2

(स आत्मा that Atman) शुचिषत् dwelling in the heaven हंस the sun (lit one who moves) अन्तरिक्षसत् existing in the sky वसु air वेदिषत् existing on the sacrificial altar होता fire (lit. the sacrificer) दुरोणसत् dwelling in the jar अतिथि Guest नृषत् dwelling in man, वरसत् dwelling in the superior (gods), ऋतसत् dwelling in the sacrifice, व्योमसत् dwelling in the sky, अब्जा born in water, गोजा born on earth, ऋतजा born in the sacrifice, अद्रिजा born of the mountains, ऋत the True, बृहत् the Great

ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति ।
मध्ये वामनमासीनं विश्वे देवा उपासते ॥ ३ ॥

He leads the prana upwards and casts the apana downwards; the dwarf seated in the middle, all the gods worship. 3

प्राणं the Prana ऊर्ध्वं upward उन्नयति sends up अपान the Apana प्रत्यक् downward अस्यति throws मध्ये in the middle आसीनं seated वामन the dwarf विश्वे all देवा gods (i.e senses) उपासते worship.

अस्य विस्रंसमानस्य शरीरस्थस्य देहिनः ।
देहाद्विमुच्यमानस्य किमत्र परिशिष्यते । एतद्वै तत् ॥ ४ ॥

When this atman seated in the body is unstrung and released from the body, what remains here? This verily is That. 4.

अस्य of this शरीरस्थस्य seated within the body, देहिन of the owner of the body (soul) विस्रंसमानस्य of him who is separated, देहात् from the body विमुच्यमानस्य of him who has been freed, अत्र here (in this body) किं what परिशिष्यते remains

न प्राणेन नापानेन मर्त्यो जीवति कश्चन ।
इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥ ५ ॥

Not by prana, nor by apana, does any mortal live, but it is by some other on which these two dep nd that men live. 5

मर्त्यं the mortal (tl e body, or man in the ordinary senses) कश्चन ever न प्राणेन neither by Prana, न अपानेन nor by Apana जीवति lives, तु but इतरेण by something other than these जीवन्ति (they) live, यस्मिन् on whom एतौ these two उपाश्रितौ depend

हन्त त इदं प्रवक्ष्यामि गुह्यं ब्रह्म सनातनम् ।
यथा च मरणं प्राप्य आत्मा भवति गौतम ॥ ६ ॥

To thee, well, Oh Gautama, I will explain the secret ancient Brahman and also how after death, the atman becomes 6.

गौतम O Gautama (Nachiketas) हंत now ते to thee इदं this गुह्यं the mysterious सनातनं the eternal ब्रह्म Brahman प्रवक्ष्यामि shall tell, (च and) आत्मा the Self मरण death प्राप्य meeting यथा what भवति happens (becomes) (तदपि प्रवक्ष्यामि that also I shall tell)

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।
स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥ ७ ॥

Some jivas go into the wombs to be (again) embodied, and others pass into the immoveable,-according to their deeds and to their knowledge 7

यथाकर्मं according to the deeds यथाश्रुत according to knowledge, अन्ये some देहिनः souls who own bodies शरीरत्वाय to have a body योनिं womb प्रपद्यन्ते go अन्ये others स्थाणु (lit. immoveable) अनुसंयन्ति go

य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाण. ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिँल्लोकाः श्रिता सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ ८॥

This Purusha, who wakes when all sleep, creating desire after desire, that is certainly 'the Pure' That is Brahman That same is said to be immortal All worlds rest on That, none passes beyond That This verily is That 8

य who एष this पुरुष Purusha सुप्तेषु while (we are) asleep कामं काम different desirable objects निर्मिमाण shaping जागर्ति remains awake, तत् that एव verily शुक्रं the Pure, तत् that ब्रह्म Brahman, तदेव that also अमृतं immortal उच्यते is called. सर्वे all लोका worlds तस्मिन् in that श्रिता are resting तत् that उ verily कश्चन any one न अत्येति does not transcend

अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥ ९ ॥

As fire, though one, having entered the world, takes a separate form in respect of every form, so does the internal atman of all living things assume a form for every form and yet is outside all forms 9

यथा as एकः one single अग्नि fire भुवनं the world प्रविष्टः सन् having entered रूपं रूपं to every form प्रतिरूप of similar form बभूव becomes तथा so एक one single सर्वभूतान्तरात्मा the soul that exists in all the beings रूपं रूपं to every form प्रतिरूप alike भवति becomes च and yet बहि outside

वायुर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥ १० ॥

As wind, though one, having entered the world, assumes forms responsive to every form, so does the internal *atman* of all living things, though one, assumes forms responsive to every form and yet is outside them all 10.

एक one single वायु air यथा as भुवन the world प्रविष्ट सन् having entered रूप रूपं to the different forms प्रतिरूप form बभूव becomes, तथ so एक one सर्वभूतान्तरात्मा the Atman that abides in the heart of all beings रूपं रूप to the different forms प्रतिरूप alike (भवति becomes) बहि outside च and yet

सूर्यो यथा सर्वलोकस्य चक्षुर्न लिप्यते चाक्षुषैर्बाह्यदोषै ।
एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदु खेन बाह्यः ॥ ११ ॥

As the sun, the eye of all the world, is not tainted with the external faults of the eyes, so, the one internal *atman* of all living things is not tainted with the world's grief, being external to it 11.

सर्वलोकस्य of all beings चक्षु eye सूर्य the Sun यथा as चाक्षुषै by ocular बाह्यदोषै external impurities, न लिप्यते is not contaminated तथा so एक one सर्वभूतान्तरात्मा the soul that resides in all beings लोकदु खेन by the miseries of the world न लिप्यते does not get attached, बाह्य separate

एको वशी सर्वभूतान्तरात्मा एक रूप बहुधा य करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषा सुख शाश्वत नेतरेषाम् ॥१२॥

Sole, controller, the internal *atman* of all living things, who makes his one form diverse,–the intelligent who realize him as seated in one's self, eternal bliss is theirs, not of others 12

य Who एक one वशी controller सर्वभूतान्तरात्मा the soul of all beings एक one single रूप form बहुधा manifold करोति does, त Him ये those who धीरा wise men आत्मस्थ as existing within the self अनुपश्यन्ति see, तेषा their (एव alone) शाश्वतं eternal सुख happiness (भवति is), इतरेषा of others न not

नित्योऽनित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान्।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां शान्तिः शाश्वती नेतरेषाम्॥१३॥

The One, who, eternal among the non-eternal, (most) intelligent among the intelligent, dispenses desired objects to many,—the intelligent, who realise Him as seated in their selves, theirs is, eternal peace, not of others 13.

अनित्यानां in the midst of the non eternals नित्य the eternal, चेतनानां of the intelligent चेतन intelligent, एकः one (सन् being) यः who बहूनां of many कामान् desires विदधाति fulfils, ये those धीरा wise men तं Him आत्मस्थं existing within the self अनुपश्यन्ति perceive, तेषां theirs शाश्वती eternal शान्ति peace, इतरेषां of others न not.

तदेतदिति मन्यन्तेऽनिर्देश्यं परमं सुखम्।
कथं नु तद्विजानीयां किमु भाति विभाति वा॥१४॥

'This is that' thus they know the indescribable highest bliss How shall I know That? Does it shine by itself, or shines by another light? 14

(यतय the sages) (तं that) अनिर्देश्य indescribable परम supreme सुख bliss तत् that एतत् this इति thus मन्यन्ते think (perceive), नु कथं how तत् that विजानीयां shall (I) know? किमु whether भाति shines (in its own light) वा or विभाति shines by reflection

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति॥१५॥

The sun does not shine there, nor do the moon and the stars, nor do these lightnings shine How can this fire? Him shining, all shine after. All this shines by His light. 15

तत्र there सूर्यं the sun न भाति does not shine चन्द्रतारकं न nor the moon and stars इमाः these विद्युतः lightnings न भान्ति do not shine, अयं this अग्नि fire कुतः how तं Him भान्तं shining एव verily सर्वं all अनुभाति shines after तस्य His भासा by light इदं this सर्वं all विभाति shines

Sixth Chapter

ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थ सनातन ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिंल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ १ ॥

Root up and branches dorn is this ancient *ashrattha* tree—That (its root) is pure, That is *Brahman* and that same is called the Immortal On that, do all worlds rest and none passes beyond that This verily is That 1

ऊर्ध्वमूल With upward roots अवाक्शाख with downward branches एष this सनातन ancient अश्वत्थ the fig tree Ashwattha (*lit* that does not last till tomorrow *i e*, perishable) तत् that एव verily शुक्र the Pure, तत् that ब्रह्म Brahman तत् that एव also अमृतं the Immortal उच्यते is called सर्वे all लोकाः worlds तस्मिन् in that श्रिता are resting तत् that उ verily कश्चन any one न अत्येति does not transcend

यदिदं किंच जगत्सर्वं प्राण एजति नि सृतम् ।
महद्भय वज्रमुद्यत य एतद्विदुरमृतास्ते भवन्ति ॥ २ ॥

Whatever is, this whole universe evolved from *prana*, moves while *prana* is,—a mighty terror, the thunderbolt uplifted,—those who know this become immortal 2

यद् किंच whatever इदं this जगत् universe सर्व all नि सृत come out, become manifested, प्राणे in Prana (Saguna Brahman) एजति vibrates एतत् this महत् great भयं terror, उद्यत raised वज्र thunder-bolt ये who विदु know ते they अमृता immortal भवन्ति become

भयादस्याग्निस्तपति भयात्तपति सूर्यः ।
भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ॥ ३ ॥

From fear of him, fire burns, from fear, the sun shines, from fear, *Indra* and Wind, and Death, the fifth, speed 3

अस्य its भयात् from fear अग्नि fire तपति burns, भयात् from fear सूर्य the Sun तपति shines, इंद्र Indra च and वायु wind पंचम the fifth मृत्यु death धावति proceed (to their functions)

इह चेदशकद्बोद्धुं प्राक् शरीरस्य विस्रसः ।
ततः सर्गेषु लोकेषु शरीरत्वाय कल्पते ॥ ४ ॥

If here one is able to know before the falling of the body, then in the worlds of created things, he becomes fitted for being embodied 4

इह here चेत् if शरीरस्य of this body विस्रस of fall प्राक् before (तत् ब्रह्मन् that Brahman) बोद्धु to know अशकत् is able, ततः then सर्गेषु लोकेषु in the worlds of creation शरीरत्वाय to get body कल्पते becomes able

यथाऽऽदर्शे तथात्मनि यथा स्वप्ने तथा पितृलोके ।
यथाप्सु परीव दद्दशे तथा गंधर्वलोके छायातपयोरिव ब्रह्मलोके॥५॥

As in a mirror, so It is seen within one's self, as in a dream so in the world of the *manes*, as if seen in water, so in the world of the *Gandharvas*, as if in light and shade, so in the world of *Brahma* 5

यथा as आदर्शे in a looking glass, तथा so आत्मनि in the self यथा as स्वप्ने in dream तथा so पितृलोके in the world of the manes, यथा as अप्सु in the water तथा so गंधर्वलोके in the world of Gandharvas परिदद्दशे seen इव as if, ब्रह्मलोके in the world of Brahma छायातपयो light and shade इव like.

इंद्रियाणां पृथग्भावमुदयास्तमयौ च यत् ।
पृथगुत्पद्यमानानां मत्वा धीरो न शोचति ॥ ६ ॥

The separate nature of the senses and that which is their rising and setting is of things which come into being irrespective of Him (the Atman), the wise man, knowing thise sorrows not 6.

प्रथक् उत्पद्यमानाना of those of separate origin इंद्रियाणा of the senses पृथक् separate भावं existence उदयास्तमयौ rising and setting च and यत् which धीर the wise man मत्वा having known न शोचति grieves not

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।
बुद्धिश्च न विचेष्टति तामाहुः परमां गतिम् ॥ १० ॥

When the five sources of knowledge stand still along with the mind, and the intellect cannot work, that state they call the highest 10.

यदा when पञ्च five ज्ञानानि the senses of perception मनसा सह with the mind अवतिष्ठन्ते do not work ता that परमा the supreme गतिं state आहु॰ they say

ता योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।
अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥ ११ ॥

This they call *yoga*, the firm control of the senses Then one becomes undistracted for otherwise, *yoga* is (often) acquired and lost as well. 11

ता that स्थिरा firm इंद्रियधारणा control of the senses योग Yoga इति मन्यन्ते is what they call तदा then अप्रमत्त free from the vagaries of the mind भवति becomes , हि because योग the Yoga प्रभवाप्ययौ acquisition and loss

नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा ।
अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ॥ १२ ॥

Not by speech, not by mind, not by the eye, can he be attained , except in the case of him who says 'He is,' how can that be known? 12

(स आत्मा that Atman) वाचा by speech न एव verily not मनसा by mind न एव not even चक्षुषा by eyes न एव not also प्राप्तु to obtain शक्य can be , अस्ति is इति thus ब्रुवत of him who speaks अन्यत्र besides तत् That कथ how उपलभ्यते is comprehended

अस्तीत्येवोपलब्धव्यस्तत्त्वभावेन चोभयोः ।
अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसीदति ॥ १३ ॥

He should be known by the thought that 'He exists' and also as He really is Of these two, when one knows Him to exist, then His real nature becomes revealed. 13

उभयोः of the two तत्त्वभावेन as the reality अस्ति is (being) इति thus एव alone उपलब्धव्यः is to be realised अस्ति is (being) इति thus उपलब्धस्य to him who has realised तत्त्वभावः the true nature प्रसीदति reveals

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ १४ ॥

When all desires clinging to the heart of one fall off, then the mortal becomes immortal and he attains *Brahman* while here. 14.

अस्य his हृदि in the heart श्रिता dwelling सर्वे all कामा desires यदा when प्रमुच्यन्ते are destroyed अथ then मर्त्यः the mortal अमृत immortal भवति becomes अत्र here (in this body) ब्रह्म Brahman समश्नुते attains.

यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः ।
अथ मर्त्योऽमृतो भवत्येतावद्ध्यनुशासनम् ॥ १५ ॥

When here all the knots of the heart are sundered, then the mortal becomes immortal Thus much, the instruction 15.

इह here (in this body) हृदयस्य of the heart सर्वे all ग्रन्थय knots यदा when प्रभिद्यन्ते are rent asunder अथ then मर्त्यः the mortal अमृत immortal भवति becomes एतावत् up to this अनुशासनं the instruction

शतं चैका च हृदयस्य नाड्यस्तासां मूर्धानमभिनिःसृतैका ।
तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्ङन्या उत्क्रमणे भवन्ति ॥ १६ ॥

A hundred and one are the nerves of the heart Of them, one has gone out piercing the head, one who goes up through it, attains immortality, others, at the time of death, are for taking him to diverse ways. 16.

हृदयस्य of the heart शतं hundred एका च and one नाड्यः nerves (सन्ति are) तासां of them एका one मूर्धानं the crown of the head अभिनिःसृता gone out through तया by that ऊर्ध्वं upward आयन् one going अमृतत्वं immortality एति attains अन्याः others विष्वङ् differently उत्क्रमणे at the time of departing भवन्ति become

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये संनिविष्टः ।
तं स्वाच्छरीरात्प्रवृहेन्मुञ्जादिवेषीकां धैर्येण ।
तं विद्याच्छुक्रममृतं तं विद्याच्छुक्रममृतमिति ॥ १७ ॥

The *Purusha* of the size of a thumb, the internal *atman*, is always seated in the heart of all human beings, one should draw him out from one's own body boldly, as stalk from *munja* grass; one should know him as pure and immortal; yea one should know him as pure and immortal 17

अंगुष्ठमात्र of the size of a thumb पुरुष the Purusha अंतरात्मा the inner soul सदा always जनानां of human beings हृदये in the heart संनिविष्ट is dwelling, मुञ्जात् from munja grass ईषीका the stalk इव like स्वात् one's own शरीरात् from the body तं Him धैर्येण with boldness प्रवृहेत् should separate तं Him शुक्रं pure अमृतं mmortal विद्यात् should know

मृत्युप्रोक्तां नचिकेतोऽथ लब्ध्वा विद्यामेतां योगविधिं च कृत्स्नम् ।
ब्रह्मप्राप्तो विरजोऽभूद्विमृत्युरन्योऽप्येवं यो विदध्यात्मेव ॥१८॥

Then *Nachiketas* having acquired this knowledge imparted by Death and also all the instruction about *yoga*, attained *Brahman*, having become free from taint and death, so does another also, who may thus know the nature of the *atman* 18

अथ then नचिकेत Nachiketas मृत्युप्रोक्तां told by Death एतां this विद्यां knowledge कृत्स्नं whole योगविधिं process of Yoga च and लब्ध्वा having got विरजः free from all impurities विमृत्युः free from death (i e, desires, passions etc) (भूत्वा having become) ब्रह्मप्राप्तः realised Brahman (अभूत् became) अन्यः other यः who अपि एव also thus अध्यात्मं the inner self एवंवित् he who knows thus (ब्रह्मप्राप्तो भवति attains Brahman)

सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्वि नावधीतमस्तु मा विद्विषावहै ।
ॐ शान्तिः शान्तिः शान्तिः ॥

Let Him protect us both! Let Him save us both! Let us acquire strength together; may our study be bright! May we not hate

Om! Peace! Peace! Peace!

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